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THOUGHTS

IN THE FORM OF

MAXIMS

ADDRESSED TO

YOUNG LADIES,

ON THEIR FIRST

ESTABLISHMENT IN THE WORLD.

BY THE

HOWARD (Isabella)

COUNTESS DOWAGER OF CARLISLE.

DUBLIN

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THE SOUTH

SMITH

TOO OLD



CARRIED

WILLIAM

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INTRODUCTION.

I Undertake this little work, under the supposition, that those for whose benefit I write it, have been well educated; if it shall fall into the hands of such as are unblest with this advantage, I will still presume to hope, the counsels

it contains, may in some degree correct, if not totally eradicate, such errors as are the fruits of early neglect. On the other hand, those to whom their parents, guardians, or distant relations, shall have acquitted themselves of this first of important duties, will find my precepts more easy to pursue. The subject has been so frequently and so ably treated, I am conscious that, with inferior talents, it carries an appearance of temerity in me, to attempt to point



point out something new, in
 so beaten a path of instructi-
 on. But it is my intention to
 treat of such minute follies
 and blemishes, on the first
 entrance of young persons
 into the great and critical
 world, as are the less avoida-
 ble, as their consequences do
 not strike at first sight. There
 are, among these mistakes,
 (they do not all merit a sharp-
 er epithet) some so blended
 with engaging qualities, that
 they too often attract and daz-
 zle the eyes of innocence, so
as

as to excite a desire of imitation; and thus, by their pleasing, but false colours, insensibly prove dangerous and fatal examples. These maxims have been written at different periods, and were originally destined for the perusal of a few, either relations, or acquaintances, on whose indulgence I presumed to depend; beyond that line they may appear frivolous, but experience and observation has taught me, that every species

of affectation, aukward habits, and even involuntary omissions, when cast up by the strict hand of censure and nice criticism, have so swelled the account, that persons guilty of no capital indiscretion, have been, in the decline of youth, and its attendant charms, treated with a severity unexpected by those accustomed to a lenity that beauty, prosperity, and fashion had obtained from the public.

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M A X I M S.

HABITUATE yourself to that way of life most agreeable to the person to whom you are united; be content in retirement, or with society, with the town or the country.

If he should prefer the country during your earlier years, a period when diversions are most attractive, it may at first be painful; you may be sensible of the privation, but your chance for durable happiness is infinitely greater there, than where each side is surrounded with
B continual

continual dangers to domestic tranquillity.

✕ Make choice of such amusements as will attach him to your company; study such occupations as will render you of consequence to him, such as the management of his fortune, and the conduct of his house; yet, without assuming a superiority unbecoming your sex.

If his turn of mind leads him to the inspection and care of his estate, avoid to interfere with a branch of government, not properly your sphere.

Should he be neglectful of his family interests, supply his place with redoubled attention.

If public employment demand frequent absences from home, make his supposed intentions there to be as much respected as if he were present, by your own deference to them.

✕ If the contagion of example gain too strong an empire over him, if misled by pleasures,

pleasures, or hurried by passion, let not your impatience prevent his return to reason.

Let an early examination of his temper, prepare you to bear with inequalities, to which all are more or less subject.

Do not attempt to destroy his innocent pleasures by pretexts of economy; retrench rather your own expences to promote them.

Should he sometimes delight in trivial occupations, treat such with complaisance; as few but the idle have leisure to be very ill-tempered.

Disturb not the hours he may have allotted for amusement, with the recital of domestic grievances.

Watch for, and profit of such moments of his leisure, as will allow him, without pain or chagrin, to redress them.

Let your attentions be so continued, accompanied by no affectation, yet so easy,

easy, as may prove they flow from the heart.

The least appearance of flattery, mingled with assiduity, conveys a suspicion of interest.

✕ If absolute necessity, or free choice call him often from home (suppose it to be too often) when he shall re-vist that home, make it so agreeable, as it shall finally acquire the preference.

Show the greatest respect to his near relations; observe a constant civility towards the more distant; let there be no marked distinction between those, on either side, in your own breast; natural affection may, nay ought to prevail.

Should you be so unfortunate as to be connected with a family divided by dissensions, or of various tempers, by studying them early, you will distinguish such among them, as merit cultivation, and are open to friendship; you will consequently be acquitted by the world, for want of success, with that part

part to whom kindness would prove ineffectual.

During the education of men in schools, colleges, academies, friendships are formed, perhaps too early sometimes to be judicious, but equally hard to dissolve; if in consequence, you behold such with pain, do not attempt to break them with precipitation.

X When a person shall see his friends coolly received in his own house, he will naturally seek occasions to meet them abroad; maintain therefore your interest with him, by a polite behaviour to those he so prefers, though you may not.

From the moment you shall have formed an indissoluble engagement, avoid every path which leads to jealousy; harbour not the dangerous guest with you, and by every prudent caution suffer it not to fix near you.

X Unbounded demonstrations of tenderness, though authorized by sacred ties, are oft as productive of inconveni-

encies as the most unwarrantable aver-
sions.

Should you have too just cause for sus-
picion of a change of affection, and its
diversion to another object, let a ready
and obliging indulgence attempt the
work of reformation; it promises bet-
ter success than discontent and clamorous
grief.

Jealousy is oft ideal; it is capricious,
its dictates inconsiderate, its suggestions
fatal to mutual repose.

The allowed superiority of the other
sex; the liberties of their education;
demand abundance of allowances from
ours; if we aspire at esteem and influ-
ence.

It would be equally mean to dissemble
in a manner that could increase the con-
tempt of those who are the cruel cause
of your sufferings;—or by hurting your
fortune, or by bereaving you of a friend.

If you discover, on the other side, a
disposition

disposition to this unhappy passion ; treat the phantom as if it were a reality ; try to remove the apparent cause, by every sacrifice in your power, were it even to appear ridiculous in the eyes of the world.

The most dangerous position for a young person to be thrown into, is for the world to be apprized of her harsh treatment ; it exposes her to every mode of seduction that interested pity can devise, and requires infinite virtue and fortitude to guard her against its insinuations.

The delicate, but firm counsels of a friend, religion, and if possible, a speedy retreat for a while, are the safest remedies against the artful, but soothing attentions of real, or seeming admirers, at moments that the mind is irritated by reproach, or the severities inflicted by unjust suspicions.

If a rooted aversion shall appear to be directed to any one object, abandon the connection with decency and good breeding,

breeding, in order that it may escape observation; and, at the same time, exert all your endeavours to erase that object from your own memory.

Should your union be attended with greater felicity than is the usual lot of our sex, govern your just affections to preserve it; by too much anxiety you may destroy it.

It is natural in our uncertain state, to dread the changes it is liable to; but our apprehensions should be seldom repeated; as to easy natures it is painful, to a harsher turn importunate.

Sufficient are the real difficulties we have each to encounter, in the course of our lives; create none therefore; use your reason in combating the former; and be silent if the weakness of your frame prevents an entire suppression of fictitious ones.

If afflicted with bad health, avoid complaint; it is an increasing habit, affording no essential relief to the sufferer,

er, and apt to make the lives of others as irksome as your own.

You will contract indelicacy by description of your infirmities; you may perhaps excite compassion from an humane disposition, but you risk a diminution of affection.

† The satisfaction of those on whom you depend, requires now and then some degree of self-denial in you; amongst the happiest connections there will be diversity of opinions; and it has of old been decreed, that those of the female part of the creation should give way to their superiors.

Whatever dissensions may arise, how much soever your conduct and understanding may justify the part you take in them, suffer the interference of no third person.

Especially if you suppose their partiality would lead them to decide in your favour.

Do

Do not permit your nearest intimates to disturb your peace at home, by oblique insinuations; check their first approaches with severity, or slight them by silence.

Female friendships are but too frequently bars to domestic peace; they are more formed by the communication of mutual errors, than the desire of amending them.

Endeavour to obtain a clear insight into the character of those persons of your sex, whose exterior may incline you to wish to be connected with, before you engage in unlimited confidence.

In making a just estimation of the extreme value and extensive duties the sacred name of friendship demands, you will not too precipitately embark in such an engagement.

The friendships between two very young women early produced in the theatre of the great world, and both equally engaged in all the frivolities of fashion,

on, are usually so slightly cemented, and they are as briefly dissolved.

In the choice of a friend prefer a person less young than yourself; her experience will supply your ignorance, and a single word of seasonable advice, screen you from the blame of multitudes.

If your friendship can hold good against the superiority of beauty and talents, that friendship will deserve its name.

Suffer not any, unauthorized by affinity, to be frequently repeating the criticisms of the world on your conduct; on trifling occasions it is seldom corrective, but it never fails to sour the temper.

There are but too many who seek rather to gratify their own malignity, under the cloak of friendship, by the circulation of sarcasm, than to operate your reformation.

Be

X Be on your side, as little liberal of your counsels, as you are patient in receiving them.

But if convinced that to impart your opinion, is to save your friend set complaisance, interest, and policy aside; your impartiality will ensure success.

Unbounded confidences are, in general, better avoided; but if you be entrusted with important secrets, endure every reproach, even the world's censure, rather than reveal them.

Various are the artifices employed for the gratification of curiosity against the young and unguarded, according to their dispositions; the pride of some, the generosity of others, are worked on; and sometimes, the desire of convincing the seeming incredulous, produces the wished effect.

Listen neither to the suggestions of pleasure nor interest, where the felicity or security of a friend is concerned.

There

There are favourable moments, that active friendship may seize, which present themselves in the course of almost every one's life, never to be recovered if once lost sight of.

Half the worthy intentions, flowing from a good but unexperienced heart, are rendered ineffectual by procrastination, or the interposition of alluring trifles.

Do not say to yourself, I will write to-morrow; I will even supplicate the next week in behalf of a friend; if you can actually, and usefully, employ the present hour in the same service.

If from your situation in life, you are destined to pass it among those, who are called fashionable, bon ton, &c. arm yourself with a strong preparation of reason and resolution.

Adopt as few as possible of the modish follies this state will expose you to.

C Endeavour,

Endeavour, however, to avoid incurring the epithets of severe, of prudish, or of envious, by arrogant censure; by your conduct alone mark your disapprobation.

Let no indirect adulation involve you in any singularity of dress, manners, or opinions; the first, who would thus mislead, will be the first to ridicule you in future.

It is almost impossible to escape the influence of some prejudices, from the continual adherence to the same society; such have a mutual interest in defending mutual failings; it were therefore safer to be more diffusive, perhaps, to be less pleased; but certainly less calumniated.

It is more advantageous to live with our superiors, or equals, than with those of an inferior class; it being less the interest of such to flatter our foibles.

Let no such expression fall from your lips, as *low company*, *no-body*, because your rank in life may separate you in
general

general from society of lower degree, but perhaps possessing superior merit to that you are connected with.

Be extremely cautious in the choice of those who are to be your attendants. Let none in your service be permitted a levity or licentiousness of behaviour, however insinuating in speech.

Shut your ears against every prejudice, which the long services of persons about you, may encourage them to attempt inspiring you with.

Do not suffer your partiality to one domestic, to occasion a harsh treatment of the rest; we daily experience, that the want of education among those, even in our own sphere, is productive of numberless errors;

It will of course be our own fault, if we delegate too much power to such as have not judgment to use it.

Rule as much as you are able with an even hand, and steer between pride and familiarity.

Let

Let our own example discountenance small irregularities, that they may not augment.

Treat no kind of misconduct among your friends with indifference, much less with mirth, or applause, in the hearing of your servants; as they will not fail to take an advantage of it at some moment or other.

Scorn to employ them, at any juncture, in mean researches for the gratification of your curiosity; it will entitle them to indulge their own, at your expence; teach them, by your own steady adherence to truth, and a becoming abhorrence of the least deviation from it, a strict observance of its dictates.

On the first discovery of a fault, obstruct not a free confession of it by excessive severity.

Prevent your servants from interfering with, or revealing the embroilments in other families.

Wherever

Wherever your influence shall be established, let not a word, or look contribute to the distress or disgrace of dependent persons ; save them if your humane interposition can effect a work of such justice.

Incline ever to the merciful side in reproof, or condemnation of your domestics ; if the offender shall be lost to repentance, afterwards you will have nothing to reproach yourself with.

There are moments of uneasiness, from which none on earth can always be exempt ; but let it not fall, in sallies of peevishness, on your servants.

If hurried by a natural harshness of temper into some sudden, passionate expression, be not ashamed, on due reflection, to apologize for it ; few minds are so base as not to feel the condescension.

It is a justifiable pride, if any may be deemed such, to conceal our joys, or
 C 3 our

our sorrows, from them that are incapable of understanding their causes.

Allow your servants certain hours of innocent relaxation, when their daily task is well performed.

Rigorously correct all propensity to gaming; but, to enforce the precept, observe it yourself.

Furnish them with a constant series of occupation; pay their acquirement of a useful talent, if you shall perceive their disposition towards learning.

If inclined to read, give them books adapted to their capacity, and prohibit such as may endanger their principles.

Take care that they diligently perform their religious duties, even if of a different persuasion from that of your own; it is impossible they should serve you well, who neglect the first of all services.

Take

Take tender care of them in sickness; give them suitable consolation in distress; and, at such periods, put away the Superior, to assume the Christian alone.

Demonstrate, by the justice of your orders, your perfect knowledge of all which concerns your family affairs.

You will no wise demean yourself, by examining minutely into all the details of your household at proper seasons.

Your sudden and unexpected appearance, will awaken that diligence among your servants, which too frequent and familiar communication will lay asleep.

Inspections, diligently and judiciously made, will maintain probity among your agents; but a suspicious temper will only encourage hypocrisy, and teach craft and treachery.

Conceal from the indifferent spectator, the secret springs, which move, regulate,

gulate, and perfect the arrangements of your household.

A good manager, and a notable woman, proves but too often to be a very unpleasant being in society; these duties should be performed in the circle of their own domestic sphere, and are never to be boasted of out of it.

If your fortune be moderate, œconomy is absolutely necessary.

If considerable, method and prudence will render it doubly beneficial.

Observe the utmost regularity in the keeping of your household accounts; it is tranquility to you, justice to your dependents.

Young persons, unacquainted with the vicissitudes of fortune, live mostly according to the nominal, not the effective.

But

But them who allow themselves hours of reflection, must expect changes, and prepare for accidents.

Suffer not avaricious principles to deceive you in the shape of œconomy; nor a desire of augmenting your fortune render you oppressive.

Exert the powers of persuasion on the person you depend on, to make those who depend on you happy.

By examples of pity in your own breast, prevent and discourage the unfeeling, though warranted, pursuits of rapacious emissaries, in collecting your due from your estate.

If in order to live yourself, you are compelled to trouble the existence of others, endeavour, by some act of lenity and charity, to compensate for their present distress.

The luxury of this age, exacts from the mistress of a great house, or indeed a smaller,

a smaller, some attention to a table ; disdain not therefore to give a proper application to that study.

Neatness and elegance should be joined to each other ; ostentation and profusion are in general equally united, and equally to be avoided.

Those who suddenly arrive at affluence in dependent stations, are subject to neglect the interests of their superiors.

The pretext of doing you honour, is the common excuse for extravagance, among such as are only attached to you from motives of interest.

Superfluities in a great family, well directed would save a multitude of objects from distress ; devote them therefore to that only worthy purpose.

Let your attention at your table be universal ; nor sit down to it like a stranger yourself.

There

There should be no marked preferences shewn, where popularity may essentially contribute to the welfare of a family.

It is not hypocrisy, to conceal just dislike at certain periods.

Avoid whispering in mixed societies; it is alarming to the suspicious, mortifying to the humble, and in itself a habit of great impropriety.

Loud speaking, and excessive laughter, the latter either pointed, or unmeaning, are both unbecoming; these unguarded customs, contracted among intimates, are never pardoned by the world.

Assume no masculine airs; to support necessary fatigue is meritorious, but real robustness, and superior force, is denied you by nature; its semblance, denied you by the laws of decency.

On no occasion relax in the article of cleanliness regarding your own person;

tion; nor suffer indolence or sickness to destroy a habit, which is as much connected with health, as it is with decorum.

With regard to dress, do not aspire to be a leader in fashions, nor excessive in point of ornament.

Follow fashions at a moderate distance, nor blindly adopt such as may expose you to ridicule; for servile imitation makes no distinctions.

Age, beauty, and fortune should be similar, to make the same ornaments suitable to different persons; pursue therefore your own path of propriety, and consult your reason, more than your glass.

Give up every favoured opinion in point of dress, to that of those whom it is your duty to please.

While young, you have little need of ornaments; when old, they are ineffectual.

Attempt

Attempt not to attract the eye of the public, by singularity; censure will silence applause, however flattery may have encouraged you in the enterprize.

Those of our sex, endowed with rare talents, are sometimes too negligent of personal advantages. Science and neatness are no natural opponents.

A superior understanding will exclude the little vanities habitual to our sex.

But it must not extinguish that complaisance due to the customs of a world we are destined to live with, provided it leads us not beyond the limits of our fortune.

There are societies so critical in dress, as renders their access terrible to sensible and modest persons; whose consciousness, or of their bodily defects, or of the smallness of their revenues, ill prepare them for the encountering of contemptuous examination.

D

Should

Should those you are the most intimate with, fall inadvertently into mistakes that may expose their dress or manner to ridicule, it will be as kind to give them private admonition, as it would be inhuman to join in the public censure.

It is evident that the graces of the person gives favourable impressions of the mind, which reflection should be a monitor to correct all aukward habits and gestures.

Too great a degree of timidity, is productive of the very inconveniencies that real modesty would urge to avoid; look around in society, on the conceited and ignorant, and cease to blush and tremble among them.

Be neither vain of your birth, nor your present rank; they are accidents, not always acquired by merit; perhaps, in the issue, to be lamented.

If elevated by alliance beyond your expectance, endeavour to support that advantage

advantage by the dignity of your actions:

Give no one, by arrogance, or ill-timed haughtiness, title to enquire into your origin, or to wish your return to that station you have been elevated from.

Let no unexpected exaltation abate your love or veneration for your parents.

Dare to testify public respect to perhaps obscure relations, whom fortune has neglected, while she has smiled on you.

Let neither time, change of place, nor prosperity, diminish your gratitude towards those from whom you have once received an obligation.

There is certain forced humility, as offensive to delicate feelings, as a revealed pride; in acting this part, you may deceive yourself, but you will not those whose good-will you would wish to conciliate.

Should

Should accident throw in your way some former acquaintance of your youth, whom misfortune has pursued, and whom afflictions have driven from your more flowery path of life, endeavour to obliterate their humiliating remembrance of those happier times, by unaffected kindness.

Redouble even your attention to the unfortunate; avoid every subject that may awaken or increase distress.

Let no false shame induce you to check an exertion of pity, nor think it great to seem unfeeling.

Sustain patiently a very common, but false, imputation, of a want of understanding, rather than avow a want of good nature.

Be undauntedly courageous in the defence of an injured character, which you have just foundation, to be assured, it is.

Be sparing of censure at all times, and liberal of applause.

Guard

Guard your tongue and your pen against bitterness ; above all, when the object may ever have offended you.

The strongest proof we can give of the excellency of our principles, is the pardon of injuries, as it is that of our victory over our passions.

During your youth, be cautious of your manner of speaking of the beauty of your own sex ; of their characters, when you grow old.

Should heaven have bestowed much personal perfection on you, take redoubled care of your mind.

Consider a more than ordinary share of beauty, rather as a trial than a gift.

You have only to contemplate the scenes this world daily presents you with, of the fragility and brevity of youth and beauty, to prevent all comparisons from hurting you.

Exert your candour, and shew your compassion towards them, whose beauty may have exposed them to error and misfortunes.

If, sure of your own conduct, you can venture to protect unhappy victims of slander; you risk to incur your portion of censure; but guarded by conscience, and directed by humanity, these arrows will only glance, and not wound you.

There is a distinction to be observed between countenance and pity.

Be never lukewarm in the praise of contemporaries; it is surely a pleasing task to bring that merit to light, which has been obscured by adversity, or concealed by modesty.

X There is a stile of praise so blended with Buts, and Ifs, that it loses its energy before it reaches the object.

From your manner of joining in commendation of the absent, your sincerity

ty will be judged, and discernment will penetrate the veil of reluctant approbation.

Call on your pride to suppress these emotions of envy that charity cannot conquer.

Reflect on the perpetual vicissitudes the most beautiful, the most prosperous, are subjected to; you will soon exchange the look of disdain for that of pity, and the murmurs of comparison for expressions of gratitude, on your security from similar accidents.

Let the virtues and graces of those of your own age, serve as incentives to your emulation.

Shut your eyes to the personal blemishes of your acquaintance, and open your ear to the sound of their virtues.

At that age when vanity reigns the most despotically, call generosity and good nature to your aid.

At

At least prevent its ill effects on others, if you yourself cannot entirely guard against its attacks.

Should there, among your connections, be some one, from inevitable and remote causes, plunged into distress, or even from misconduct; deny yourself a superfluous ornament privately, to relieve them.

Should a plentiful fortune enable you to indulge a disposition to give, complete the happiness of the receivers by the manner of bestowing.

The language of contempt, flowing from a conscious superiority, arises from the mistake, that accidental gifts of fortune are the portion of merit; avoid ever to use it towards an unhappy inferior.

There is a particular grace appropriated to the exertion of each virtue; and charity has its claim: you may bestow millions with awkwardness and insensibility; refuse, yet not displease.

You

You will hardly be able to compensate, by a long expected gift, the tremors your hesitation may have occasioned.

If ever you should have been a sufferer from ingratitude, (and who has not more or less?) do not permit the recollection to harden your heart.

Of all the delicate sensations the mind is capable of, none perhaps will surpass that which attends the relief of an avowed enemy.

Be fearless of the effects of revenge, if you are compelled, by the worthlessness of an object, to refuse your assistance.

Let not your love of popularity impose in your innate principles of justice, so far as to let you countenance dishonour, to purchase adulation.

Attend to the age and character of those who solicit your favours; encourage.

rage youth in industry, procure the aged repose.

Observe a constant respect towards the advanced in age of every condition; excuse their infirmities, indulge their fancies, and mitigate the pains of decay.

Suffer no harsh expression to mark your impatience, occasioned by the misapprehension of decayed faculties.

Do not consider, during your youth, the aged as distinct beings from yourself; your journey, if you live, will be more speedy than you imagine to the same period, and render you equally dependant on the compassion and patience of a younger race.

It is not always necessary for different ages to assort with each other; but when circumstances demand it, be assured, the benefit will be on the younger side, whose knowledge must be inferior, and consequently their power of amusing less.

Yours

You will reap more satisfaction from conferring obligations on persons of a certain age, than of those of a younger date ; there is a certain attendant pride on hope, at the beginning of life, that experience, on the decline of it, contributes to suppress.

It is not an ostentatious gift that will excite real gratitude.

A friendly word, a seasonable recommendation may, at some juncture, procure as much advantage, as a pecuniary kindness at another.

Be mindful to avoid making rash promises ; your intentions, without reason to imagine you can render them effectual, is an injustice time must reveal.

It is better to occasion an agreeable surprise than a painful disappointment ; a modest activity will produce the one, a presumptuous confidence the other.

When

When you shall contemplate necessity struggling with modesty; endeavour to oblige, in a manner that shall meet the wish half-way, and save the blush of request.

Let not your delicacy repose at the moment of conferring a benefit; continue to employ it in restraining the vanity of a recital, or even of a remoter hint of that action, which the laws of religion and morality prescribes to all Christians particularly.

Do not expect an equivalent for a kindness, where there shall be the means; for generosity ceases to merit the name, if it is to become an exchange.

Make no person wait who is dependant on you; the loss of time to all, who have to live on the careful employment of it, is the loss of their bread.

Of all the pernicious customs, to which the unthinking opulent are subject, that of suffering trades-people to languish

linguish at your door, or in your anti-room, is one of the most insolent and prejudicial.

Content yourself in making purchases with less than the exact return, rather than to be eternally disputing for more;

On the other hand, it is unjust to yourself and your connections, to allow of glaring impositions.

There is no practice more mean and trifling, than that of displacing, unfolding and trespassing on useful occupations, by comments on merchandise you have resolved previously not to buy.

If you really do not find that which you have sought for; if you shall have been obliged to take up the time, and disappoint the hopes, of humble industry, endeavour to shew your regret, by the acquisition of some trifle you may not instantly want.

E

But

But above all, do not attempt to depreciate a work of real merit, either because your faculties deny your acquirement of it, or that it corresponds not with your ideas of perfection.

If your choice and taste meet with approbation, let those who have executed your designs in furniture, dress, or equipage, share the praise and profit of the world's opinion, by a circulation, of their talents.

You will consult your own interest in treating the persons, with whom you have any business to transact, with due politeness.

Weigh, in the scale of humanity, the inclemencies of the weather, the fatigue of distance, those may be exposed to suffer, whom you shall employ.

Lay aside your dignity and a parade of opulence for a moment sometimes, to place yourself in that inferior station which providence has been pleased for
wife

wife ends to have separated you from, and exempted from its humiliation, for a very, very short space.

To be punctual to your engagements, and civil in your intercourse, with every degree, will derogate neither from riches, beauty, or knowledge.

Nothing which is blended with the good of society, should be treated with indifference; in no other light but that of decency and modesty, at public diversions, seek to be conspicuous.

Avoid coming late into a theatre, or an assembly, your rights to disturb an audience, however secured by personal advantage, may be disputed you very disagreeably, at some period or other.

Loud speech, affected laughter, must ever be censured, as ill-bred towards superiors, troublesome to the public.

There are, who seek diversions, yet carry thither a discontented countenance;

nance; have the courage to express satisfaction at what is designed to please.

Refuse not to join with general praise of those, whose talents have been devoted to the entertainment of the publick.

Though your single suffrage may prove of little weight, yet added to that of the multitude, it will at least imply an humane intention.

Beware of bestowing public applause, but by attention and smiles; it is the province of the other sex to declare their sentiments by acclamation.

If your birth or connections shall bring you often into the presence of the still greater, observe a due respect, but avoid low adulation.

Let no gracious familiarity, from the indulgence of superiors, take you off your guard, or prevent a momentary omission of attentive duty, these are scarcely

scarcely ever forgotten, and seldom pardoned.

Permit no foolish insinuations, or ill-bred examples, ever to involve you in the disgrace of improper behaviour in public, or in private.

To be exact to the rules of good breeding, is, in the eyes of fools of fashion, deemed awkwardness and ignorance; sustain these interpretations without emotion, and persist intrepidly, with your usual politeness, to keep impertinence at a distance.

If an uncommon portion of favour fall to your share, shew you merit the distinction by your moderation.

Be certain you will hereafter be called to a strict account of the use you shall have made of those advantages, providence shall have bestowed upon you.

Should that hand, which gave, take away, let the recollection of your worthy employ of power or riches, while

in possession of them, console you for the privation.

Suffer no degree of elevation to engage you too far in the exertion of power : those whom you are compelled to refuse, will longer remember the disobligation, than those whom you shall have gratified, the benefits conferred on them.

Avoid warmth on political subjects, however clear your judgment ; your sex is a bar to the belief of it.

Party fascinates the eyes, and prejudices the understanding even of men ; but partialities in our sex, will be attributed to want of education, and want of discernment.

It is nothing unusual to see young persons flattered by the set they live in, into a persuasion of their power to influence in matters utterly beyond their sphere.

A beauty

A beauty, with some share of talents, is apt to persuade herself, that her arguments will prove as irresistible as her eyes, and that teasing will lose the appearance of importunity in those of an admirer; if she gain success but once. she will soon be convinced how dangerous the repetition will prove.

Obstinacy in dispute becomes habitual; beware of it; it will insensibly degenerate into passion; and passion degrades a woman.

If present at altercations among your friends, and you shall be appealed to, avoid making a decision, certain of creating one enemy in the condemned person.

If you shall be subdued rather than convinced by argument, retain no sullen remembrance of your defeat.

If, on your return from society, you find you have resisted the first impulse of your temper; by checking the impatience

tience of answer, your silence will afford you a pleasant remembrance.

In mixed conversation, do not engross more than a small portion of it.

Let not your vivacity carry you too far even in the line of truth.

There are many who will better bear an injury, than an interruption.

Do not take upon you the task of correcting the vanity of others; it is a delight mixed with some degree of malice.

Avoid the introduction of your knowledge into general conversation, according to the just, but vulgar term, by the head and shoulders.

Embark not too far on subjects you do not compleatly possess.

Adapt your discourse to that of your company; an affected superiority is seldom

dom the attendant on a refined understanding.

Despise no one, nor any innocent mode of being, or acting, because not adopted by your circle or by your coterie.

Too oft it happens, that the motive, for engaging constantly with any one set, is derived from pride; and risks, or to offend, or to be offended, by the excluded.

If you wish to persuade, and convince, do not prescribe, or dictate; an innate love of liberty, among all degrees, will infallibly excite the spirit of revolt, against all dictatorial sentiments.

Curiosity is a foible, I fear, not unjustly, attributed to our sex; while it remains, merely as a guide in the road of instruction, it is useful; but, when stretched into an impertinent enquiry, it is odious.

Question

Question with caution and politeness, if obliged to it, from a just desire of information: an habitual questioner rarely waits for an answer.

When you discover a studied intention to conceal events and their causes from you, be assured, it proceeds from suspicion of your indiscretion.

You cannot inflict a juster punishment on the mistrustful, or malicious, than to resist your wish for explanation of mysterious insinuations.

Intermix no peevishness with your answer to idle and improper questions; a distant complaisance will sooner protect you against repeated attacks of that nature, than impatience.

Endeavour to correct a disposition to absence of mind; its effects are various, some amusing, some ridiculous, but all unprofitable.

Absence

Absence of mind has, in some instances, been contracted from a desire of imitating persons, whose fame, in other respects, has veiled their errors.

By permitting your reflections to carry you from your society, you expose yourself to very hazardous mistakes.

From the moment you cease to be present to your company, you may lose sight of their connections, misfortunes, or defects; and become cruelly personal by unheeded observations and recitals.

At the close of each day, try to recapitulate the part you have acted in it; an impartial scrutiny may cost you some uneasy moments, but it may prevent future indiscretion.

If you can accuse yourself of having touched some tender string by an unguarded sally, make the earliest atonement you can.

Do not ever allow yourself to exaggerate in praise, or in censure.

Truth

Truth is sometimes out-run by an ambition to shine ; this throws the speaker into the superlative, and leaves reality behind.

In relating an event, confine yourself to facts and simplicity.

By sacrificing vanity to veracity, you will, for a moment's humiliation, secure a lasting credit.

Above all, when your personal interest comes in question, lay aside pride, avarice, or revenge.

Be on your guard against misrepresentation, and be certain before you hazard repetition.

Take care how you sacrifice those who may have furnished you with intelligence, or who may have uncautiously sought to amuse an uneasy hour, without foreseeing the injury that may result from the circulation.

Be

Be not prone to imagine, that the arrows of sarcasm, so often and so heedlessly thrown out in mixed companies, are always pointed at you; it is absolutely necessary to assume a decent courage in numerous societies, for too nice a sensibility deprives the owner of any degree of defence against insult and arrogance.

Do not embitter the cheerfulness of conversation by gloomy reflections.

Whether from momentary or lasting causes, you labour under uneasiness of mind, society must not share it.

It is wrong to diminish innocent satisfaction by refinement and gloom; seek and nourish content when it approaches, nor suffer yesterday, or to-morrow, to poison the present moment.

Were we to dive too deeply into the sources and motives of the most laudable actions, we may, by tarnishing their lustre, deprive ourselves of a pleasure.

If you shall happen to receive more civility than your modesty will permit you to allow you are entitled to, let no fordid suspicion cause you to attribute it to low design, unless marked indeed.

Adulation is easily to be distinguished from universal complaisance and good humour.

Be well assured of the strength of your mind, and calmness of your temper, before you consult any one in matters of consequence to yourself.

In telling the truth, and exposing of facts, you may excite, and even merit, contradiction; examine previously how far you are prepared to bear it.

Seek the company of those, whose lights, from every known advantage, are superior to your own.

Supposing that satire should be gilded with all the splendour of wit and learning, that will attract present applause,
be

be well aware, that you may indeed be first the idol, but finally the victim, of the satirist.

Where taciturnity and cold reserve is absolutely necessary, it is at the moment when raillery however genteel, and criticism equally brilliant, shall be the favourite topick of conversation.

The only real benefit to be derived from poignant censure, is the application to the errors our conscience shall accuse us of, never to the condemnation of others.

The characteristics of real virtue, are humility, compassion, and benevolence; the assumed, are pride, hardness to the world's, blindness to our own, imperfections.

We are somewhat prone to make rash reflections on misfortunes or misconduct. Avoid this injustice; ignorance is oft the cause, retaliation the effect.

If

If ambitiously disposed, turn that passion towards the improvement of your mind ; every other motion will end in disappointment.

Seek to gain, early in life, such perfections, as are adapted to your situation in present ; or your prospect in future.

There are acquirements, which, at the first view, will not occur to be so necessary, as on a series of time they may prove ; treasure them up for the day of retreat, or the hour of sorrow.

If neither a numerous family, nor a limited fortune, demands the entire and continued use of your faculties, towards the care of the one, or the preservation of the other, employ the remains of your leisure in profitable studies.

In every situation it is proper to pay due attention to your family concerns ; that duty acquitted, consider all super-numerary employment, as relaxation.

Despise

Despise no occupation as vulgar or trifling, that can contribute to any general benefit.

There have been, and there still exist, many sensible persons, who lead the life of romance, that can stoop to no vulgar cares ; but you will, by pursuing such examples, hurt your fortune, neglect your children, and finally risk, to be awakened from your fairy dream, by some sad, but common event.

Do not mistake the omission of any proper attention, for elevation of sentiment.

If possessed of a certain facility in the acquirement of language or science, avoid an impertinent display of knowledge.

Nothing more dangerous than the misapplication of talents ; vanity is the source, and ridicule will be the consequence.

Though modestly convinced of your great distance from perfection, it is a becoming mark of resolution to persist in the pursuit of it.

Endeavour to restrain your ideas from wandering, when all your application becomes requisite.

Be not repulsed by the first difficulties in learning; the roughness of the road to any science will insensibly decrease, as you approach the summit.

If, on strict scrutiny, you shall discover you have not a real turn to a particular accomplishment, which sometimes an undiscerning mode of education has compelled you to aspire after, lay such aside on the conviction, and pursue those your own taste directs you to.

Adapt your studies to your circumstances; there are some attended with much expence, and which may cause your family to lament your knowledge.

If

If your talents be such, as can contribute to the entertainment of your friends, weary them not, by affected non-compliance in exerting them.

If your genius direct you to the study of music, treat it as a repose from business, not as the business of your life.

If you shall perceive that music exalts your sentiments, encreases your devotion, and harmonises your mind, you may be assured of your vocation.

Avoid the raptures and the prejudices, sometimes the attendant follies on an unbounded love of music.

If you can listen with complaisance to, and join sincerely in the praise of those of your acquaintance who shall excel in the performance of music, you are, in all probability, not far remote from perfection yourself.

When you shall have once conquered the difficulties attendant on execution, let

let accidental interruption render them useless.

Let not ill-timed timidity get the better of your hand or voice, as it is frequently the case; nor too much assurance on the other hand, urge you to force the attention of superior proficients to yourself.

If you have, in early youth, acquired a fine hand, preserve it with care.

Or much business, or much indolence, is equally destructive to a fine hand.

An elegant hand, expressing elegant sentiments, is like a favourable light to a good picture.

In pursuing the dictates of your heart towards the persons who are the nearest, and ought to be the dearest to you, your letters will of course be persuasive, unless you are unhappily connected with hearts of steel.

Let

Let your letters on business be plain, concise, and civil; they should ever be wrote twice over.

In letters of mere ceremony, it will be well to turn them over, and when either error or obscurity shall be observed, to correct, nay change their stile once more, though usually a trial to female patience.

Preserve a copy of every letter you write, or receive; this exactitude will secure you against future accusations and misinterpretation.

In addressing parents, or others of your relations, mingle your expressions of duty and regard, with as much ease as they will admit of.

In most extremes of passion, when they would speak, and reflection is mute, we are disposed to write exactly when and what we should not.

In answering a letter of insult or provocation, be sure of possessing yourself, before

before you reply; for a rash expression may rise in judgment one day against you; and when you may have even forgot the quarrel, and the cause.

It is so great a present satisfaction to write a smart thing, that you may perhaps be unconscious it is inhuman.

Adopt no stile, but your own, in writing; no imitations will surpass, in energy, real feelings.

Rigorously weigh, in the scale of truth, whatever assertions you shall commit to paper.

Your word once passed to keep a letter sacred, let no temptation prompt you to reveal its contents.

In writing to the afflicted, be extremely delicate and tender in the choice of your language.

Of all difficult tasks, none can be more so, than that of the attempt to console

console on a recent misfortune ; on such an emergency, let your pen be solely conducted by your feelings.

An abundance of reasoning on some subjects, employs more eloquence, than sentiment.

Spell well if you can ; we begin with that lesson : we often forget it early ; there is a want of harmony in ill spelling, which prejudices you against the sense of a letter.

Encourage and pursue an inclination to reading early in life ; it is laying up a treasure for the latter part of it, provided you collect it from such authors as may guard and guide your steps in it.

Prefer, on the subject of piety, the plainest lessons, and what is wrote to your heart, and not your head.

Throw not away your time on metaphysics ; your faith once settled, let no specious fabulist shake it.

Read

Read with constancy the New Testament, that your memory may be furnished with sure but chearful admonition.

Chuse all which is consolatory in religion; the first approaches of pious sentiments are often repelled by an unjust dread of all pitying providence.

Let your prayers be humble, short, but energick.

If unhappily turned towards severity, on the non-observance of religious precepts by others, an impartial examination of your own conduct will be your most effectual corrector.

If abundance of leisure shall allow you to extend your studies; let arithmetick, geography, chronology, and natural history, compose the principal part.

Observe to begin your day with reading of some serious nature.

The

The reading of elegant authors will insensibly polish your language; but adhere not to the beauty of sounds, and the brilliancy of images alone.

The early part of female education has sometimes accustomed the mind to credulity, from the pleasure that the marvellous then afforded.

Endeavour, by solidity of reading, to overthrow phantoms that may disturb your peace in latter days.

Exclude all trifles, while any part of your time can be usefully employed in the article of reading.

Romances, of a moral tendency, may not prove unuseful, in their effects on a mind fatigued by unavoidable application.

An excessive love of romance will make you expect to lead the life of one, and will place common cares too low in your estimation for you to attend to them.

A me-

A melancholy turn may render the tragick muse grateful to such sensations; but it is dangerous to indulge it too far, unless accompanied by religious submission.

If naturally blessed with a good memory, exercise it continually.

Rest not contented with the plea of a bad memory; it is but another name for negligence, among young persons.

There are certainly degrees of memory, some more feeble, some more perfect than others; for the one, there are many helps; the other must be supported properly.

Resolution and perseverance, are correctives to an indolent memory.

Repeat to yourself, or transcribe what is necessary to retain for your instruction.

When you seriously wish for, and seek information, and would avoid those mistakes

takes which are the result of ignorance, return to the passages you found difficult to comprehend, and by writing them down, they will remain fixed in your memory.

If you venture to hazard your opinions on past events, be sure of dates and names; for incorrectness in those, are mistakes imputed to our sex.

It will not degrade you, if you modestly interrogate those whose characters for learning and principle are established in the world; lights from such will clear your way in the path of knowledge.

An exact memory will screen you from publick ridicule or anger, by making you silent on particular occurrences; or keep your place, if you have any, or prevent your encroachments on that of those who are superior to you.

An extensive and tenacious memory should be allied to sound judgment, that it may not be a storehouse of minutes and useless epochas.

Materials,

Materials, which memory shall collect, ought to be of the benevolent kind; and when re-produced, let discretion and charity distribute them.

Employ the powers of memory in the recollection of the favours of Providence, of the blessings and escapes we have received from that all giving hand.

You should apply to the succour of memory, when trouble inclines you to fix your eye too closely on the present.

Endeavour to set the remembrance of former kindness, against the sense of recent injury.

It is an unhappy and laudable memory, that is willing to return the good offices of those who are no longer in a state to serve you.

There exists sometimes, and too much among the weak of our sex, a certain malicious kind of memory, that can call forth the defects or errors of contemporaries, or some family blemish, at the
moment

moment when good nature is bestowing its encomium on the object.

Unless it be to give assistance in some material point, which may concern the interests or happiness of your acquaintance, it becomes often necessary to restrain quotations or recitals your memory may furnish you with, particularly in mixed assemblies.

A female traveller should be doubly cautious in the communication her memory may urge her to make of her observations, as the minutest mistakes in geography, ancient history, &c. will expose her to just, though perhaps envious criticism.

To preserve a memory long, good hours are requisite; for its decay usually keeps pace with that of the body.

The hours you can steal from the idle, must secure your superiority over them; and, in rising early, you will find you have been able to bestow a due portion

of time on religion, worldly business, and the cultivation of your mind.

Your health, your spirits, and your interests, will all finally be sufferers by the fashionable habit of keeping late hours.

The only reparation you can make to your own conscience, or your friends and family, for the throwing away of irrecallable time, will be, your redoubled endeavours to employ the remainder well.

When you shall rise in a morning, with strength of body, and an unrepenting heart, you will be amply recompensed for your resistance to fashion, and for having been one of the earliest in quitting the ball, or the card table.

If the love of admiration, in your youthful days, shall bear no part in your attachment to the amusements of the Theatre, there are none more instructive, nor none more eligible for relaxation.

When

When you can fix your mind on the scenes before you, when the eye shall not wander to, nor the heart flutter at, the surrounding objects of the spectacle, you will return home instructed and improved.

The great utilities you may reap from well acted tragedy are, the exciting your compassion to real sufferings, the suppression of your vanity in prosperity, and the inspiring you with heroic patience in adversity.

In Comedy you will receive continual correction, delicately applied to your errors and foibles; be impartial in the application, and divide it humbly with your acquaintance and friends, and even your enemies.

Let nothing, termed diversion, absorb all your leisure; it will pall finally on your taste, and become insipid from frequency.

Endeavour

Endeavour to check an early propensity to play, beyond what is merely requisite to keep up society.

Moderate play, at seasonable hours, proves sometimes a happy interposition, when it silences the voice of slander, and stops the volubility of tongue.

If, from connections and complaisance, you are obliged constantly to play, let moderation be your leading rule.

Great sensibility at play will, on some occasions, carry the same appearance as avarice, you must therefore endeavour to subdue it.

Avoid the exclamations and gestures of joy or sorrow, so common at the card table, and so ridiculous to the uninterested spectator.

Weary not the ears of your society with the recapitulation of your own losses, and the mistakes of your partners.

If

If you are known to be unfortunate at play, there will be many in hopes of profiting of your disasters, and as many who will blame you for playing at all.

Support with decency every provocation that ill breeding and avarice may give you at play ; but you will merit a repetition of that behaviour, if you ever play again with such persons ; the one is maintaining, the other will be lessening, your dignity.

Listen with patience to the criticisms of superior players to yourself ; you may retire with the reflection on having bestowed less of your time on a frivolous science, than they.

Should good luck enable you to add something to your expence, apply a portion of it to the relief of distress ; it is a kind of retribution for dissipation.

It has happened, that in order to maintain useful connections, persons of limited fortunes have been compelled to dress, or play, beyond their faculties ;

ties; if such come in your way, endeavour to soften the pain of their subjection to custom, by not profiting of your advantages over them, and which your better fortune may have offered you.

When time, sorrow, or other causes, shall have abated your love of diversion, make your retreat silently, and without censure on the taste of others.

If you desire to continue agreeably in the world, in the latter season of your life, rather promote, than restrain, the innocent amusements of younger persons; that the echo of chearfulness may reach your ears.

Prepare yourself for durable solitude and retreat, by some transient essays from time to time.

Be thoroughly assured of the constancy of your disposition, and the solidity of your motives, before you totally engage in retirement.

It is not a recent loss, nor a sudden disgust, that should urge you to take a step that should be attended by perseverance to be respectable.

If envy, pride, severity, or a lurking love of the world's amusements, haunt your solitude, your vocation is false.

We have almost to every one of us, some part allotted in the chain of society, that will not permit us to detach ourselves entirely from it.

Supposing your retreat authorised by your position ; obey each call of friendship or duty that may demand you to abandon it for a time.

If you shall be conscious you have well acquitted yourself in the world, whilst you were connected with it, your retirement will be doubly pleasant.

A degree of knowledge in gardening and farming, with due attention to œconomy, will save you from weariness
of

of mind, and preserve your health of body.

Let no servile imitations of fashions in the world, corrupt the modes of a country life, and subvert its end, which should be that of preparation for another.

Rather prefer some hours of solitude to the passing them with a set of people, who would either despise your regularity, or, by forcing you out of it, destroy your happiness.

Keep up your politeness, your neatness, contract no formality; but pursue the rules you have laid down with firmness, yet ease.

Receive your inferior neighbours with good humour and complacency, nor sigh, nor sicken, at conversation that situation must furnish.

An unpolished expression, or an unfashionable dress, should never excite anger

anger or contempt in you, provided the hearts of your society are untainted.

Put yourself, as much as you can, on a level with your neighbours, nor draw the younger part, whose fortunes will not admit of it, into frivolous expences, and idle imitation of changeable fashions.

Do not continually quote the magnificence of earlier days, nor those pleasures impossible to share in your present situation.

Consider your judgment, of persons and their qualities, may be somewhat influenced by age, sickness, or disappointments; imperfection did, and will exist, as long as this world shall last.

Your society will more respect you for your propriety of conduct, after all the vicissitudes of fortune you may have experienced, than for the vain descriptions of beauty or of grandeur that are past.

H

Listen

Listen to the distressed, attend to the maladies of the poor; endeavour to mitigate one, and heal the other.

Not only administer to the health of poor people, but encourage their industry.

Superintend the instruction of the poorer sort; intermix nothing of magnificence in your support of them.

Encourage reading among the younger poor, no farther than as it shall inform them of their duty to God and man.

A very few precepts, and much good example, to persons without education, are the surest methods of encouraging virtue among them.

Let your pecuniary aids be distributed with discretion.

In the payment of labour, consider the limits of others fortune, should your own be superior.

Let

Let none share your bounty, whose conduct and character do not merit it; but abandon them not, while you can hope for their reformation.

There is a pious kind of anger, that does sometimes so blend itself with female charity, as is a check to gratitude, even in the acceptance of gifts.

Experience in the use of drugs, may much contribute to the safety of poor objects, above all, those who have slight indispositions; but a snattering in physick, is rather a dangerous tool in female hands.

Apply to the mind, as well as body, of such indigent persons who shall implore your assistance: examine into the causes of their unhappy state; a small donation and a kind expression will save many a sufferer from sickness and despair.

Let each year, which shall steal a charm or a grace, the companions of your youth, add a virtue in return.

The

The decay of beauty is perhaps one of the most sensible trials that female temper can experience; early endeavour to prevent its consequences, by throwing your thoughts on mental acquirements.

Substitute extreme neatness to ornament, in advanced age, gentleness to vivacity, humility to vanity.

The beauties of nature, a healthful walk, a rising and setting sun, the prosperity and perfections of your descendants, will amply replace, in your mind, the pleasures and pursuits of your younger years, too oft checked by misfortune, and destroyed by disappointments.

Let those hands once, perhaps, too much occupied, in arranging and placing personal ornament, busy themselves in forming raiment for the poor; in spinning and knitting, for such ends, consolatory reflections will attend your labours.

Encourage

Encourage every innocent amusement among those, yet capable of tasting them; exclude not music or the dance from your society, particularly in the country.

Be sparing of your reflections in youthful societies; they are often misinterpreted, and ascribed to regret and envy.

When ready to censure the present day, call over your own conduct in a former one; and candidly examine your title to decisive condemnation of trifling indiscretion.

Persuasion will hang on the voice of good nature and benevolence, and employ no other means to influence and lead young persons to prudence and virtue.

Render yourself the confidant, and not the tyrant, of your acquaintance; they will fly from severity; humanity will attract them.

If any ways entitled to counsel, or to correct, make use of some recent and forcible example, which are the production of almost every day.

Be not arbitrary on the point of dress among your female society: it suffices you observe a proper decorum yourself in that article.

Lament not the desertion of certain persons, whose friendship and opinion you once relied on; you are better without them, if their former attentions were derived from your opulence or connections.

That too common and illiberal behaviour, among the young and unthinking, towards the old and unhappy, which, in large companies, it may be your lot to encounter, is only to be avoided, by contracting the circle of your acquaintance; and surely that cannot be deemed a hardship by good sense and experience.

X Do not shun the afflicted ; there are dispositions in the world, who, looking on sorrow as contagious, become inhuman through fear.

Listen to tales of woe, with gratitude on your own account, compassion for the sufferers.

Profit of others misfortunes or mistakes as a correction to your pride, and a guard to your steps..

Abstain from all uncharitable comments on the reports of the misconduct of the world ; be grateful to that Providence which hath conducted you into the harbour ; and commiserate the storms your fellow-creatures are exposed to.

Endeavour to put a favourable interpretation on all uncertain rumours, when, to the disadvantage of contemporaries, it appertains solely in such obscurity, to omniscience to discover, omnipotence to judge.

Use

Use your strongest efforts, to detach yourself from, and, in a certain degree, to abate, in your affections, towards all perishable objects.

Vanité, in declining years, is often substituted to tenderer passions: support of family, the pride of name, are shadows that will dissolve and vanish like yourself.

When real affection reigns, no mode of reasoning will be more prevailing for consolation, than this, of the certainty, that the object of it is doomed to submit to the general laws of God, and nature.

To young persons, the death of contemporaries is the most speaking lesson: they can receive.

If you lose your companions late in life, if they shall have merited the esteem of good people, pursue their paths in order to rejoin them.

During

During such afflictions as are confined to yourself, seek not relief from the dissipated and unfeeling world ; nor, till you can controul your sorrows, expose them to insensibility, if not demer-
 tion.

The most probable diversion to acute affliction, will be your exertions in the service of your fellow-creatures.

Suffer no peevishness to intermix itself with trouble ; it is a species of revolt against the decrees of Providence.

Betray no kind of impatience at the awkward efforts of unskilful acquaintance in the article of consolation.

You will meet, among indifferent spectators of misfortune, a certain hard and prying look, which seems to seek for such causes of it, as may save their compassion, and authorize their censure.

The only disappointment you can inflict, on impertinent curiosity, is the concealment of your sensations.

Mention

Mention death neither with horror nor contempt.

By beginning early to permit the intrusion of the subject of mortality, some few moments in each day, you will meet death with more serenity.

It is great temerity to be calling for that, the sudden approach of which, may not find you prepared, or obstruct your preparation.

To wish for a cessation of pain, or mental misery, is surely allowable; but it is presumption to use importunately in requesting it.

It is too customary, with the soothing voice of flattery, and among the companions of youth, to be silent on a subject that cannot continue a secret, and which too sudden a revelation of, must strike with redoubled terror.

+ Spare the deceased of your acquaintance, if even, during their lives, they may have merited your resentment.

Collect

Collect together each virtue of the dead; and, when the remembrance of their faults will arise, think of your own.

If conviction and conscience will not allow of encomiums, keep silence.

When it is in your power to soften the harsh colourings, wont to bestowed by cowardly minds, on the characters of the dead, pursue the dictates of Christianity with firmness, should they have been merely acquaintance.

When the reputation of a worthy and departed friend shall be attacked, repel the assault with courage; they have, alas! few champions, who can no longer reward, no longer punish.

If it were ever justifiable, a breach of promise would become so, which would release you from keeping any circumstance a secret in the life of a deceased friend, their modesty had exacted of you to conceal, but which could erase suspicion, or wipe away reproach by revealment.

Extend

Extend your kindness, and continue your affections to all that shall remain of those you loved; if worthy, it is the only sure mode of consolation you can have recourse to.

That natural repugnance, which attends the thoughts of death, hath surely been implanted in our minds, in order to inspire us with a prudent care in the conduct of our lives; accompany your attention to the one, by a calm submission to the other.

When you, in your day, shall be compeled, or submit to the universal law, the recollection of having contributed to mitigate others sufferings will soften your own.

In grief, sickness, and danger, make your first and constant supplication to that Power, which alone can relieve and save.

Let your conduct be such to all around you, as shall lead them to the same path without affright.

IF

If your strength of mind subsists during your malady, if it gives you time for the exertion of rational power, let it check, as much as possible, those encroaching indulgencies which sickness is prone to exact.

The ceremonies which friendly zeal usually observes, and respectful decency requires about the sick, are oft as terrific as the sickness itself; those of religion excepted, which will prove your only safe support and consolation.

Be assured, that when able to exert your chearfulness, it is no wise contrary to the precepts of religion.

Let your counsels to children or friends, at such a period, be tempered with gentleness and charity.

Let the patience of your behaviour, in the hour of trial, atone to your dependants and servants, for the pains your situation have occasioned them.

Fix your eye habitually on immortality to pass more lightly through the pangs of mortality.

A continued and humble resignation will secure your peace in the most awful of moments, that of your dissolution.

F I N I S.

